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Let us teach the young at least that the struggle of the future is to arise not through lust of food, as with savages; not through lust of power and dominance, as with civilized men; but through desire for social service, scientific knowledge and spiritual progression, for these are the qualities of the humanized man.

To those who are not teachers I would say, do not mistake the ordinary boy. I know him well. I have had him for daily companion in a dozen different parts of the country, in a dozen different types of school—private, slum and public school. He may not have arrived at that stage when we are told that every boy will be at least a Bernard Shaw in intellectual gymnastics, and he may be a young barbarian in some ways still, but at least he has a keen sense of the virtue of personal justice and of personal honor.

It lies with adults to apply that sense to the life of the world and to show children that what is wrong for me as a man cannot be right for me as a citizen. If lying, thieving, murder are crimes for me, so they are for my country. And any child can see it. It takes the confused mind of an adult to fail to grasp the unity of moral truth and action and to create for himself a double standard.

And then racial hatreds (which are the roots of war) no genuine children have. In English public school life I have known Spaniard, French, Russian, Jap, Hindoo and negro boys, and I have been myself a foreign boy in a foreign school. The only racial difficulty for children is the language difficulty. There is no other.

The others come by the things and the thoughts we surround children with. The introduction of militarism into the schools is the introduction of an atmosphere of enmity, of suspicion, of thoughts of power obtained by force. It is always morally retrograde for the young. We pacifists, desiring as we do a finer, juster, more rational form of human society, must, of course, use all our opportunities for promoting the evolution of this society, but chiefly we must ever remember that this humaner society, which will not come in a day, lies in the hands of the children and of the children's children to bring about. *They* must establish the *Vita Nuova*. Our appeal is to all men and women of goodwill who desire that era which Lord Courtney has so finely described as one "in which a series of moral forces will take the place of the series of physical forces" making up the history of the past. But most of all in this wonderful evolution of man through the ages, from barbarism to civilization and from civilization to humanization, the eternal appeal which the moral conscience makes to humanity to live more resolutely as Goethe said, "In the Whole, the Good and the Beautiful," must always be, in the main, an appeal to the young.

### Baron Ii Kamon, the Man Who Prevented War Between the United States and Japan in 1852.

BY J. H. DEFOREST, D.D., SENDAI, JAPAN.

In the United States National Museum, Washington, D. C., is a wooden statue of Baron Ii Kamon, which probably very few people notice, and even those who stop to look at it doubtless think it a rather repulsive

object unworthy of any special inquiry. I was talking recently with one of his retainers, a fine gentleman over seventy, and he said: "I was sorry to have that statue of our daimyo go to America, for its face is altogether too fierce; he wasn't that kind of a man."

However that may be, Baron Kamon was of necessity a man of powerful will, the one decisive character in those eventful days when Commodore Perry's fleet threw Japan into a kind of wild panic. "Drive the barbarians out!" was the irresponsible cry of the two-sworded samurai; and this panic-fever reached its height when the father of the present emperor virtually ordered the expulsion of the western barbarians, and had prayers offered at the Ise Shrine for the success of this attempt.

At that agitated time when the ablest statesmen were in doubt, or else had completely lost their heads, Ii Naosuke, lord of Hikone Castle and special guardian of the imperial court, was called to the premiership of the Shogunate, and received imperial instructions to drive out the barbarians. Here, then, was the greatest crisis of modern Japanese history, with the Kyoto court and many of the ablest daimyos and the hot blood of multitudes of samurai all against any intercourse with foreigners; with many other high officials in positive perplexity and unable to offer any solution of this unexpected national problem; and with only a few daring to favor the opening of the country, knowing that such advice exposed them to a traitor's death.

Then this clear-headed premier gave his views to his counsellors: "These barbarians will surely make war, just as they have done in China, unless we enter into treaty relations with them. We are absolutely unable to fight them with any prospect of victory. We shall surely be defeated and forced to make a humiliating treaty. The only way to save our country is to make the best treaty we can now, and then prepare for war on equal terms."

So, to save his country from unknown calamity, he ordered the signing of the first commercial treaty with the United States. This act cost him his life, but it saved us from war. He was warned that he would be assassinated if he dared to enter treaty relations with us, but he coolly replied that he knew the consequences. And sure enough the fatal deed was accomplished shortly after the signing, April 12, 1860.

The story of this great statesman is worthy of a place in the memory of Americans who take pride in the peaceful work of Commodore Perry and Townsend Harris, and who rejoice in the consequent half century of growing friendship between the two great nations that face each other across the Pacific. Just as in all the schools of Japan the names of Perry and Harris are well known, so the name of Ii Naosuke, whose brave self-sacrifice enabled our two nations to come together without war, should be familiar to the entire student body of the United States.

Tourists riding from Tokyo to Kyoto have a fine view from the car windows of the historic castle at Hikone, where the powerful Ii family ruled for generations, furnishing six of the nine premiers of the Tokugawa Shogunate during two hundred and sixty-four years. The castle commands a glorious view of the greatest lake in Japan, Lake Biwa. In this castle every year the Hikone samurai celebrate the birthday of their martyred lord, whom, next to the emperor, they reverence above



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Decorated by the Mikado with the Fourth Order of the Rising  
Sun for his services in interpreting Japan's peaceful  
spirit towards the United States.

all men. It fell to my good fortune, in the fall of 1906, to be the first foreigner ever invited to attend this birthday ceremony, and thus I became intensely interested in the story of this hero.

On this occasion the thought occurred to me, Why has this man no monument here in Hikone or at the capital? And I learned that he was regarded as a traitor by many in the court who had persuaded the emperor to refuse him the usual posthumous honors that are conferred on the great men of the empire. The deep grief and indignation of the Hikone samurai was very apparent over this treatment of their lord, who had indeed deliberately sacrificed everything for his beloved land and was gloriously successful in accomplishing his high purpose. I learned what I could from these loyal retainers of Ii, who, seeing my interest, presented me with the rare gift of one of Ii's autograph poems, signed "Naosuke," and begged me to make known in America the story of their lord's self-sacrifice.

Later on I met four high authorities in Tokyo and spent many hours with them on this subject. They eagerly gave me all the information I asked for. Three of them were longing with all their hearts for the day when the gracious imperial word will be spoken that will

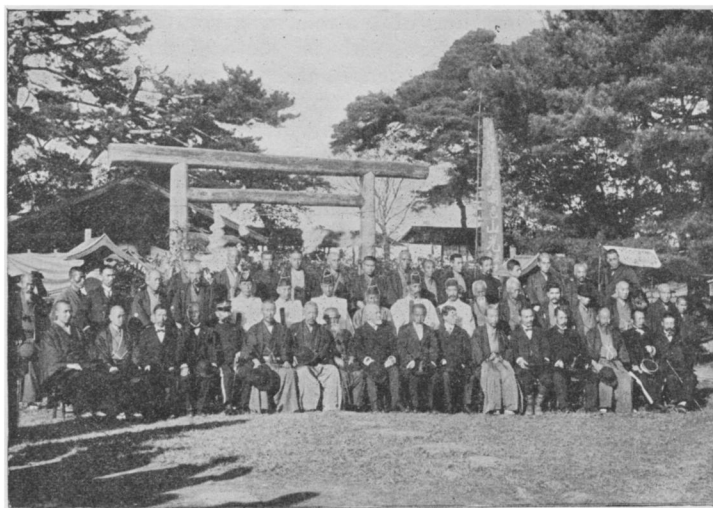
give Baron Ii a place among the dead corresponding to the place he won among the living, and I think the fourth was fully in sympathy with the plan.

The chairman of the Committee on Modern Historical Investigations and author of a book, just translated, under the title, "Lord Ii Naosuke and New Japan," in a three hours' interview said: "Baron Ii's deification does not directly concern our committee, but all the same, I personally cannot rest satisfied at the injustice of delaying this deserved honor. Just look at Saigo, the leader of the rebellion of 1877, a traitor who perished while fighting against the imperial army! And yet he has recently been pardoned, and his bronze statue stands conspicuous right here in Tokyo. But the conservatives still advise the emperor not to deify Ii, whom they style 'traitor,' and whom they hate because he put to death some of their relatives and friends. Well, Ii *had* to execute them because he had proof that they were plotting to kill him and all his advisers, and that would have thrown the whole land into anarchy. One of our greatest statesmen is in the opposition because Ii executed this man's most honored teacher. Really, Japan is ungrateful! Grateful, indeed, to a foreigner — Commodore Perry, — yet not to our own brave and truly loyal Ii! Strange, indeed, that the court should have persuaded the emperor to confer posthumous honors on the eighteen assassins of Ii, while this truly great man is left unnoticed and un-honored!"

Then I went to see the greatest orator of the Diet, the Hon. Shimada Saburo; and also the director of the First Government College in Tokyo, a graduate of our Johns Hopkins, and the husband of a Philadelphia lady, Dr. Nitobe Inazo. Both of these gentlemen have delivered orations in the Hikone castle on the occasion of Ii's birthday. Mr. Shimada was the first public man to call boldly the attention of his countrymen to the real place of Ii in the opening of Japan, and his booklet, "Agitated Japan," translated into English and revised by Dr. W. E. Griffis, was published many years ago in Tokyo, London and New York.

But a certain nobleman who ranks among Japan's gifted statesmen gave me an interview. Though I may not give his name I quote his words, as they set forth in vivid style the terrible alternatives, one of which Ii had to take: "You know that when Commodore Perry came the vast majority of our restless and ill-informed officials were absolutely against any treaty with 'the Western barbarians,' as we called them. And these ignorant men so influenced the emperor that he took the wholly unusual step of sending express orders to Ii Kamon to defer all treaty negotiations with foreigners and to drive them from the sacred soil of Japan. Now Ii knew that literal obedience to the imperial command would involve our country at once in war, and that you Westerners would unite your fleets and do with us just as you did with China. We could not have withstood you. We were wholly unprepared for war. We should surely have been defeated, our country invaded and dishonored forever. Ii had to choose between literal obedience, which would surely bring disaster to our empire, and a seeming disobedience, which, by saving Japan, would prove the true loyalty of his soul. What might have happened to our country had not Ii taken this unspeakable responsibility and signed the treaty!"

Then he went on to say: "I think perhaps you foreigners don't value posthumous honors very much, but with us they are most eagerly sought for and are a source of real morality. Not only do they give great satisfaction and honor to the immediate family, but the whole neighborhood feels pride in the imperial favor. There is always a long list of petitions praying that some local hero may receive posthumous honors. The trouble with Ii's case is that there is a strong conservative party in the court who claim that Ii disobeyed the imperial commands and therefore ought never to be 'deified,' but there is also a growing party in favor of Ii, and I think that sooner or later he will have his titles restored and be crowned with the coveted Zo-i (rank conferred upon dead patriots). When that time comes his whole clan will be filled with rejoicings, and indeed, if you Americans would like to join us then in erecting a monument



Hikone samurai celebrating the birthday of Baron Ii Kamon. Two white men in centre the first foreigners ever invited to attend the ceremony.

to the memory of the co-signer of the first commercial treaty, all Japan would shout with delight."

Well, public opinion has at last gained influence enough to have a bronze monument of Ii erected, but even then the hostility of the still powerful conservatives in the court follows this hero in rather ignoble ways, of which two illustrations may be given: It was planned to erect the monument in Tokyo where other national heroes are honored, but it seems that these conservatives made it impossible to secure official permission. Thereupon, as Baron Ii's treaty had so much to do with the opening of Japan, Yokohama, the great open port of the Empire, was selected for the next best place, and the fiftieth anniversary of the opening of that port was fixed upon for the unveiling of the monument. This anniversary took place July 1, 1909, and was a magnificent affair. It would have been a most fitting occasion for the unveiling, but again the powerful conservatives, who style Ii a traitor, compelled the postponement of the ceremony until the 11th, so that the memorial monument would be deprived of the glory of the grand semi-centennial.

The story of Ii as outlined above can be paralleled in the history of every great nation. But the after effects are peculiar to Japan and reveal a custom from which

Western nations are far advanced. I refer to the so-called deification of the eighteen samurai who killed Ii. This spring, April 12, 1910, I happened to be in Tokyo and found a vast crowd of tens of thousands of men, women and children filling the long Yasukuni-Shrine Park and blocking all the streets around. It was the fiftieth anniversary of the assassination of Ii, and the weather happened to be just the same as it was on that fatal day—a snowstorm amid oceans of cherry blossoms, a sight few ever see. This great celebration in honor of these "moral assassins" who profoundly believed that no other punishment was fitting for the man who had gone contrary to imperial commands, shows that multitudes of Japanese still believe that these men were true patriots, "righteous samurai," and therefore were properly deified in the Yasukuni Shrine.

But the fact that such men as Count Okuma, statesman, author, educator and president of the Japan Peace Society, was one of the orators at the unveiling, shows that there is a growing belief among thoughtful Japanese that these eighteen *ronin* were at best only blind patriots, while Ii saw into the distant future and willingly gave his life to save Japan from a disastrous and humiliating war. Knowing that he would be misunderstood at first and even called a traitor, yet believing that time would bring full recognition of his true patriotism, the Baron wrote this stanza:

"In early spring the clear water of the lake is ice-bound,

The secrets of its depths can no man reveal."

While of course nobody regards Ii as a friend of America, or a profound lover of peace, yet the daring course he took saved the two nations from war and opened up the way for the growing friendship between Japan and the United States that is commonly referred to as traditional and historic. Therefore I gladly heed the request of the Hikone samurai and give this story of their lord to the people of our great republic.

### Professor William James' Peace Utopia.\*

I will now confess my own utopia. I devoutly believe in the reign of peace and in the gradual advent of some sort of a socialistic equilibrium. The fatalistic view of the war-function is to me nonsense, for I know that war-making is due to definite motives and subject to prudential checks and reasonable criticisms, just like any other form of enterprise. And when whole nations are the armies, and the science of destruction vies in intellectual refinement with the sciences of production, I see that war becomes absurd and impossible from its own monstrousness. Extravagant ambitions will have to be replaced by reasonable claims, and nations must make common cause against them. I see no reason why all this should not apply to yellow as well as to white countries, and I look forward to a future when acts of war shall be formally outlawed as between civilized peoples.

All these beliefs of mine put me squarely into the

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